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792 it, for if you do, we will all die." Now, he was mistaken in that.
787 "The Creator has given two plates and they are getting empty. He gave the men a plate for them to fill and the women a plate for them to fill. The women's plate is empty." He meant that the Creator [462] had made men to hunt and the women to dig the soil and raise vegetables, and that the latter were not doing it. That is what he meant by saying that their plates were empty. Noise-Thunder insisted that this was the white man's fault; he thought that we were being weakened by the white man's food. Quite a number of people believed him. "The birds eat what was provided for them to eat, game and vegetables, and the whites eat what was provided for them. Why should we not eat what was provided for us?" He was right, but then the Creator also created the food that the whites are eating. We are now getting accustomed to it and are getting stronger on this food.

[161] The Winnebago were decreasing in number, so the Creator gave them a medicine which would enable them to get accustomed to the white man's food; that, also, they might know the Creator and that he is the true bread and food. This they found out by using this medicine. They are going into it deeper and deeper all the time, they who had been lost, and this has all been accomplished by the medicine (the peyote).

The following notes were also obtained concerning other prophets:

"There was a prophet among the Winnebago recently named George Wilkinson. He claimed that he was the Trickster; that there were two worlds; that he had been to the first and that he was now on the second. After a while he was to return to *ma'una* (Earth-maker). He told all the Winnebago to plant their tobacco and corn-fields again. (This is what he was ordered to say.) He said that the power of the war bundles was entirely exhausted, but that it could be restored if a person were to fast for four days. When the spirits addressed him by name they called him "He-Who-Stands-Blue." This happened fifteen years ago.

"Thundercloud claims to be the Hare."

Another man named Xuga prophesied the same, led them on a warpath, and lost a lot of people.

[668] The most important religious revival of the last century among the Winnebago is the Peyote or Mescal religion. It is described in detail on page 388.

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342 spring and summer. In the spring those who still lived in bark lodges covered the roofs with reed matting, as that material shed water more effectually than bark. The tipi was generally used on the hunt, the grass lodge merely for a shelter overnight.

[462] All the duties connected with the construction of the lodge belonged to the woman. These duties do not seem to have been restricted to any special class of women except in the construction of [886] ceremonial lodges, in which only women who had passed their climacteric could participate.

Clothing and Adornment

291 In discussing the personal adornment of men it must be remembered that in former times each costume generally had special significance and could be worn only on certain occasions. Moreover,

FIG. 23. PATTERN OF MEN'S BUCKSKIN LEGGINGS.

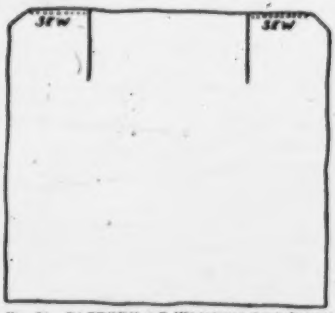

FIG. 24. PATTERN OF WOMEN'S BUCKSKIN SHIRT.

certain articles of dress, as arm bands and garters, could be worn only by certain people. The significance of most of the items comprising a man's costume, as well as the proper occasion for wearing them, has long been forgotten and today everything relating to dress and adornment is hopelessly confused. Illustrations of the various articles of apparel will be found in plates 20–23; figures 23–26.

The men's clothing is thus described by Skinner:[1]

> The men's garments obtained in Wisconsin consisted of leggings of ribbon-worked cloth, or of plain buckskin. . . . Some of the latter are made skin-tight, with a broad flap fringed at the edge. The decorated flap of the cloth and the fringe of the buckskin are worn outside. Some are made by folding over a rectangular piece of leather and holding the sides together by means of thongs passing through from side to side, their ends serving in lieu of a fringe. Some little boys' leggings are skin-tight and fringed only at the top. The clout is of three pieces, a strip of plain, cheap material to cover the genitals, supported at each end by a belt, and two beaded breadcloth

[1] In "Notes Concerning New Collections," Anthr. Papers Amer. Mus. Nat. Hist., vol. 17, part 2, pp. 285–288.

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off on the upper surface. The beaming tool is then grasped in both hands and pushed away from the user against the grain of the hair over the skin where it lies on the smoothed surface of the stick or log. This process is the same as that followed by the Northern Ojibway and Eastern Cree. The next step is to stretch the skin on a square, upright frame. A fleshing tool is then brought to bear, although the beamer is often made to answer this purpose. When the skin has been fleshed, it is soaked in a mixture of deer's brains and water. No grease is added. This preparation is kept in liquid form in a pail and lasts some time. After remaining in the brain fluid for a time, the skin is taken out and thoroughly washed. Then it is taken by the tanner—who is always a woman—and dried. While the skin is drying, it is rubbed with a wooden spatula to make it flexible. It is now ready for the last step—smoking. For this process it is first sewed up into a cylindrical shape, and the upper end is tied together to form a bag. By this closed upper end it is then suspended over a shallow hole from a stick driven obliquely into the ground at an angle of about 45 degrees. In the hole a fire is built with dried wood. The open lower edge of the skin bag is pegged or fastened to the ground about the edge of the hole.

Games and Amusements

Lacrosse was the favorite game of the Winnebago. This was generally played on ceremonial occasions. Whenever played, the two divisions of the tribe, the Waⁿgɪre'gi and the Maⁿɲe'gi, were pitted against each other. There were two kinds of lacrosse, one played by men and the other played by women; these differed in a number of particulars.

Fig. 27.—Men's lacrosse. A, Goal. B, B', Goal guards of waⁿgɪregi side. C, C', Goal guards of maⁿɲegi side. D, Mound from which ball is thrown.

Men's lacrosse.—The men's game was called *tcabonino'ⁿpugis hik'isik'*. There were either 12 or 22 men on each side, placed in the following manner: Two, one of each side, stood in front of the arched sapling which constituted one of the goals (*wak'a'rani*); these were called *wairᵉiŋgra*. There were, of course, two goals, each about 10 feet high, one at each end of the field. About midway between the goals a small mound was made from which the ball was thrown. Ten or twenty men, as the case may be, covered the ground between the mound and the two men stationed at each *wak'a'rani*. The lacrosse stick was called *tcabonadu'gis*, and the ball used either *tci-oko'nᵒⁿkra* or *waⁿiⁿi'ⁿpa*. The object of the game was to put the ball through the goal four times. At the beginning of the game the ball was thrown straight into the air from the mound. (For plan of the game, see fig. 27.)

Ceremonial lacrosse. The following description of a ceremonial lacrosse game was given by a member of the Bear clan:

The Waⁿgɪre'gi and the Maⁿɲe'gi people were to play lacrosse. So the Waⁿgɪre'gi took an invitation stick and attached some tobacco to it and sent it to the Maⁿɲe'gi people. Thus they fixed a day for the contest. The contest was to be in four days. In the meantime both sides were to get ready, for some might be without balls or sticks, etc. Then the Waⁿgɪre'gi said, "We are the fleeter and will therefore go and

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look for food." When they returned the leader of the Waĕgxre'gi said again, "We are the fleeter and will therefore win from our opponents. In addition to that we are holy and for that reason we will be strengthened in the coming contest." Then the leader of the Maŋe'gi said, "I will first pour tobacco and then I will arise with the blessing of life which was bestowed upon me and through which I know my men will be strengthened." Then they arranged the goals, i. e., the *wak'a'rani*, and arranged for the points. Then they took an emetic and went into a vapor-bath in order to strengthen themselves. The goals were now standing far apart from each other. Then the people who were to play gathered on the field and two men from each side began to tell their war exploits. First, one of the Waĕgxre'gi men told how he had cut off an enemy's head; how proud his sisters had been at receiving the gifts and how they had danced in the Victory Dance. "With such a man you will have to play," he shouted to those on the other side. Then a man from the Maŋe'gi side said, "I also am a brave man. I did with the enemy as I pleased. Once when an enemy had been killed between the firing lines, I rushed for him and in the midst of bullets I cut off his head. With such a man you will have to fight," he shouted to those on the other side. Then he gave a whoop and the ball was thrown into the air and they began to play lacrosse. Those who first succeeded in putting the ball through the *wak'a'rani* four times would be declared the winners. All day they played and in the evening they stopped. Lacrosse was the favorite game among the Winnebago. This is all.

Women's lacrosse.—The women's game was called *naiyaca'radji unk'isik'*. Ten women took part on each side; they all stood in front of the goal, which consisted merely of a line drawn on the surface of the ground, called *wak'a'rani* as in the men's game. The lacrosse stick (*trabenopa*) was straight. The "ball" consisted of two balls tied together by a string (*naiyaca'radji'u" wa"i"ina*). This was put into play by being thrown from a point midway between the goals straight up into the air. The side that hit over the goal four times won.

Football.—Football was played by men. The *wak'a'rani* was merely a line drawn on the surface of the ground. The 16 or 20 men who took part on each side arranged themselves in front of either *wak'a'rani*. The ball used was a fairly large one made of deer's hair, covered with hide from the same animal. It was put in play in the middle of the field and the side that kicked the ball over the goal four times won the game.

Hit-the-tree game (*tcibonnoogis nai"djd hap'a-na'"-i*).—This consisted merely of a test of marksmanship. A tree (*na" hadjina*) about 8 feet high and 8 inches in diameter was selected and the one who hit it from a certain distance received a prize. Any number of people could participate.

The kicking game.—This was a very rough sport in which men only took part. Two men took turns in kicking each other as hard as they could, the one who held out the longer being the winner.

The moccasin game.—One of the favorite games of the Winnebago. Five men took positions directly opposite their five opponents. Between the two rows of players, in front of each man was a recep-

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524 tacle, generally a moccasin, in which a small object was secreted. The sides in turn guessed in which moccasin it was secreted. The guesser pointed in turn with a long stick to each moccasin, all the time carefully scrutinizing the expression on the face of each man whose moccasin he touched. The bystanders and the other players on his side meanwhile sang songs and made all sorts of remarks and allusions in an attempt to catch off his guard the man in whose moccasin the object was secreted, so that he might disclose the fact by some gesture or expression. The person guessing had the right to touch each moccasin without forfeiting his chance. As soon as he wished to guess he overturned with his stick the moccasin in which he thought the object was hidden. The seriousness with which a player scrutinized his opponents is well shown in plate 30.

[462] *Women's dice game.*—The women's dice game (*k'anu*) was played with either bone or wooden dice. Eight of these are used. After being shaken, they are allowed to fall into a wooden bowl. The dice are white on one side and black or blue on the other. One of the dice has a mark on each side. The count is as follows: 1 dark, 7 white, count 2; 2 dark, 6 white, 1; all dark, 0 white, 4; 3 dark, 5 white, 0; 4 dark, 4 white, 0; marked dice dark, 7 white, 10; marked dice white, 7 dark, 10; marked dice white, 1 other white, the rest dark, 2; all dice white, 4; 2 white, 6 dark, 1; 1 white, 7 dark, 2.

[237] The side gaining all the counters, which consist of small sticks, wins.

Cup-and-ball game.—"A cup-and-ball game is composed of eight worked phalangeal bones of the Virginia deer (*Odocoilus virginiana*).

[171] It differs from those seen by the writer among the Cree and Ojibway in that the topmost phalangeal unit of the game as played among those people does not have the joint removed, whereas in the Winnebago specimens all the bones are cut into conical form. The top is generally surmounted by a bunch of leather thongs with many perforations. The striking pin is of bone. The count is one for each unit, five for catching the tails or thongs at the top, and the same if all the units are caught together, which occasionally happens. The bottom unit nearest the striking pin has four small perforations set at equal distances about the lower edge. Above these holes are two, three, four, and six dots, respectively, cut in the bone. The count gained by catching this bone through any one of the holes varies according to the number of these dots. The striking pin may be of bone or wood. Sometimes these games are stained with dye or paint. The string and pins are short, so that the game is much more difficult and clumsy than in the Cree and Ojibway forms."[1]

[1] A. Skinner, op. cit., pp. 286-288.

The Teachings of My Father

knowing what is the right thing to do. Ask for this instruction, my son. It is not a matter requiring a few moments; it is something that must be thoroughly learned. You, too, must learn it.

To a girl the following was told:

My daughter, as you travel along the path of life, listen to your parents. Do not let your mother work. Attend to the wants of your father. All the work in the house belongs to you. Do not shirk it. Chop wood, pack it; look after the gardens; gather the vegetables and cook them. When you come back to the village in the spring, plant your fields immediately. Never get lazy, for Earthmaker created you to do these things.

My daughter, when you get your menses, do not ask those in the house to give you any food. Fast and do not eat until you get back to the family lodge. If you act thus, you will be fasting for your seat, for your position in life. You can only keep this seat by fasting. Then when you marry, even if your husband has been a good-for-nothing before, he will become a good hunter. You will have accomplished this for him. You will not fail in anything and you will be happy and contented. If, on the contrary, you do not do as I tell you, then when you marry, you will weaken your husband. After a while he will become sickly and it will be your fault.

It is not good to use medicine. If you marry a man and place medicine upon his head, you will weaken him and he will not amount to anything. It may happen that you do not want your husband to leave you and that after reflecting on the matter, you place some medicine on his head, to prevent him from leaving you. This is not good. You